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HIS HEART HIS HANDS HIS VOICE



2011 Lottie Moon Christmas Offering®
National Goal: \$175 million

Week of Prayer for International Missions: December 4 – 11, 2011

IAMSBMISSIONS.COM

Our church goal: _____

imb
connecting

IMB workers serve Japan's neediest

TOKYO (BP) — Sunlight filters through the windows of Apartment 201 in a small green building on the outskirts of Tokyo. Outside, blue skies and the first hint of cherry blossoms signal the beginning of spring. Inside, the small, two-room apartment is immaculately clean with minimal furnishings.

The only ornament is a small stuffed bear wearing a Giants outfit. Like most Japanese, Hironobu and Mitsuko Honda are baseball fans.

Hironobu is a tall, thin man in his early 60s. Mitsuko is a small woman, her graying hair pulled back in a bun and secured by a wide headband. As Mitsuko bustles about the kitchen preparing tea, Hironobu provides mats for each guest as they take their seats on the floor in traditional Japanese fashion.

Just a few months before the Hondas' lives were radically different. They were two of Tokyo's 4,000 plus homeless people. "They were living on the street with only 20 yen (\$0.20) in their pocket," says International Mission Board (IMB) missionary Wendy Hoshizaki, a New Jersey native.

After Hironobu lost his job at a cleaning company in July 2009, the couple lived on the streets of Tokyo for weeks. Every night they faced the challenge of finding a safe place to sleep. Every day they worried about where to get their next meal. Hironobu was so distraught he talked of jumping in front of a train.

In fact, suicide and depression cost the economy nearly \$32 billion in treatment fees and lost income in 2009, the Japanese government reports. It is the first time the government has released such figures.

The numbers, though, don't begin to grasp the hopelessness Hironobu felt with no job and no prospects for work. To Hironobu, along with more than 26,000 other Japanese who committed suicide in 2009, death seemed the best way out of an unbearable situation.

To Mitsuko, though, the very idea of suicide upset her so much that even the sounds of the nearby trains terrified her. "I kept thinking about how my body would look if it was run over by a train," she recalls. "It made me shudder and I couldn't bear the thoughts."

The Hondas stubbornly pressed on, mingling with the crowds of Japanese business-

men by day and avoiding the throngs of young people at night. Because of the agony Mitsuko felt at the sounds of the trains, the couple moved to Yoyogi Park and joined the extensive homeless community there.

Mitsuko liked it because it was quiet; there were no train stations nearby. Life remained difficult, though, and the nights were still very dark. "I had a small flashlight that gave me just enough light to see," Hironobu says. "I kept it with me all the time."

The Hondas still had little protection from the weather and nothing to eat. As they settled into life in Yoyogi, however, another homeless person

told them about a food distribution by a group of Christians.

"We hadn't eaten in three days, and we were getting hungry," Mitsuko explains. "We heard there were only 70 meals, so we rushed over to make

"If they hadn't met us, we probably would have been dead. They changed the direction of our life."

— Mitsuko Honda

sure we got a number."

At the food distribution, the Hondas realized there was something different about this ministry. There, they heard about Jesus for the first time.

Two days later, a typhoon hit Japan. The wind and rain from the typhoon made conditions in the park even more difficult. Many of the makeshift shelters were damaged. The Hondas still hadn't eaten properly, and Mitsuko collapsed from exhaustion and lack of food. A worker

See "IMB" on page two

Does anyone care?

Recently I read the tragic account of a 10-year-old girl who suffocated in a box where she'd been placed as a disciplinary measure for "stealing" a Popsicle from the refrigerator in her own home. Allegedly, the box in which she was placed was padlocked shut by her mother and other adults who subsequently forgot about the girl and went to bed.

I grieve as I write this, wondering what it must have felt like to have lived in a home where no one cared. Nearly 3,000 years ago, while hiding in the dark recesses of a Middle Eastern cave, David cried out, "No one cares for my soul" (Psalm 142:4, NKJV).

How does that feel? What would that sense of hopelessness and helplessness do to a person? Does something deep in the heart just give up and die? Does it grieve you to know that more than 300 million people are still in a spiritual plight that is shockingly similar?

The International Mission Board (IMB) of the Southern Baptist Convention is calling Southern Baptists to become His heart, His hands, His voice by embracing the ends of the earth. This is a call for us to reach out to the world's 3,800 unengaged, unreached people groups.

These people groups are scattered across the globe. They are in difficult places: the tops of mountains and deep in valleys. They often are in countries that are closed to a Christian witness. Who will implement a deliberate plan for reaching these people groups with the ultimate objective of seeing missionary boots on the ground, evangelizing, discipling, and planting healthy, reproducing churches?

Shouldn't Southern Baptists rise to that challenge? Shouldn't we respond to the plight of those who are impris-

oned by sin, crying out from the recesses in a dark cave of lostness? Does anyone care for these souls? Can we simply forget them and go to sleep at night? Will you lead your church to embrace at least one of the world's 3,800 unengaged, unreached people groups?

Will you give sacrificially to Lottie Moon Christmas Offering for International Missions?

IMB is eager to come alongside local Southern Baptist churches willing to embrace the world's remaining unengaged, unreached people groups. We will do everything necessary to provide the training, encouragement, and overseas connections so churches can become vital links in God's Great Commission task.

Think of it! Our vision is a multitude from every language, people, tribe, and nation knowing and worshipping our Lord Jesus Christ. This vision was intended to be fulfilled through the faithful obedience and tireless witness of the body of Christ, not by an organization. That is why we are so eager to provide everything we can to encourage churches whose hearts beat with that same missionary zeal.

Would you like to join us on a mission that is clearly defined, biblically sound, and accomplishable by the grace of God? Together, let's put our arms around the world and our hearts to the task. Let's give more generously than ever to the Lottie Moon Christmas Offering so that together we can embrace the ends of the earth.

Editor's note: Southern Baptists' gifts to the Lottie Moon Christmas Offering for International Missions and the Cooperative Program help Southern Baptist missionaries around the world share the Gospel. Give to the offering through your local Southern Baptist church or online at imb.org/offering, where there are resources for church leaders to promote the offering. Download related videos at imb.org/lentirechurchvideo.



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Cooperative Program help Southern Baptist missionaries around the world share the Gospel. Give to the offering through your local Southern Baptist church or online at imb.org/offering, where there are resources for church leaders to promote the offering. Download related videos at imb.org/lentirechurchvideo.

IMB

from another agency helped Hironobu get his wife into a local hospital. A few days later, Hironobu called IMB missionary Mark Hoshizaki, Wendy's husband. Hoshizaki and IMB missionary Josh Park visited the hospital the next day.

When Mitsuko was released from the hospital, the couple moved to government housing in Tokyo. About a month later, Hironobu found work. They contacted the Hoshizakis again and began meeting with them. Within a few weeks, the Hondas prayed to receive Christ.

"If they hadn't met us, we probably would have been dead," Mitsuko says. "They changed the direction of our life."

Today, the days of homelessness are fading into memory. The Hondas live in their own modest apartment on the outskirts of the city. A small quiet park is within walking distance. As they lunch beneath the cherry blossoms, they talk of their new life in Christ.

"Now the Word of God is my flashlight," Hironobu says. "The Light is always

pointing us to the place we should go."

The Hondas also want to help others in similar situations but believe it involves more than simply providing food. They recognize that most Japanese have never heard of Jesus and don't believe in eternal life.

God has given them a unique opportunity to share the reality of eternal life with the homeless, Hironobu said. "We've been there. We've experienced it. We understand the mindset and attitudes."

Mitsuko sees their experience as fitting into God's plan not just for them but also for the Japanese people as a whole. "He has a purpose in everything. He is getting us ready for the next step. We just keep asking, 'What's next? What's next?'"

Editor's note: Southern Baptists' gifts to the Lottie Moon Christmas Offering for International Missions and the Cooperative Program help Southern Baptist missionaries around the world share the



PROVIDING ANSWERS — Homeless men study the Bible during a training time led by International Mission Board (IMB) missionary Mark Hoshizaki in a park in Tokyo. In Japan, the global economic crisis and more recent earthquake and tsunami have caused many to question what is important. IMB missionaries ministering to homeless in Tokyo are helping them find the answer. (IMB photo)

Gospel. Give to the offering through your local Southern Baptist church or online at imb.org/offering, where there are resources for church leaders to promote the offering. Download related videos at imb.org/lentirechurchvideo.

Missionaries in Pakistan see breakthroughs

KARACHI, Pakistan (BP) — Aadam Channar (not his real name) was only a young boy quietly listening in the shadows when Baptist missionary Hu Addleton first brought the Gospel to his Hindu tribal village in the Sindh province of Pakistan.

"They stay all night with us. [The] whole night they shared... telling about Jesus Christ, why He came, what He [had] done for us," Channar recounted. "The next day, my father says, 'I want [to] accept Jesus Christ,' so Mr. Addleton baptized him."

The urgent invitation to visit the Marwari village came just after Addleton, with the help of his wife Bettie, had overcome a struggle to not give up and return to the States.

"There were only two or three that I'd baptized after four years," Hu Addleton said. "I got so discouraged. I got malaria and got hepatitis and I got depressed, and I said to Bettie, 'We're going home!' So we went to Karachi to make our plans to go home."

"Then she said, 'You go. I'm not going. I'm gonna stay here, and so we didn't go home.'"

In all, Hu and Bettie Addleton served 34 years in Pakistan. When they first went to Pakistan in 1956, Southern Baptists did not yet have work there so they joined the Conservative Baptist Foreign Mission Society, now World Venture.

Their last 10 years in Pakistan, they served in Karachi with the Southern Baptist Foreign Mission Board (now the International Mission Board).

"Karachi is the largest city in Pakistan," Hu Addleton said. "When we arrived there [in 1956], it was a million population. Now it's 17 to 18 million. It is a picture of the whole country, because you have every ethnic group living in Karachi."

Jamin Thomas (not his real name) was born in Karachi and raised in a Catholic family here, but he did not have a personal relationship with Jesus. He met Hu and Bettie Addleton when he interviewed for a job running errands for a church that the Addletons founded.

"I was thinking that this was just a job. ...Someone like me, who came from a private, secular circle, had all kinds of attitude," Thomas said. "They always responded back to me in love. They not only showed me love through their actions but through Scripture also. By going every Sunday to church, I started hearing the sermons, which were totally different."

Thomas eventually accepted Jesus as his Savior and has since helped lead his own father to the Lord as well as his wife, his son, and several other family members.



PRAISE TO THE LORD — Pakistani Christians worship on a Sunday morning in Karachi. Christians make up about two percent of Karachi's population, a reflection of the country as a whole. Unofficial persecution of non-Islamic religions has increased dramatically in Pakistan in recent years, and some Christian groups believe the government is looking the other way as Christians are run out of town and in some instances killed. (IMB photo)

Thomas now shepherds two house churches in Karachi that reach out to families of all religious backgrounds.

"I love Karachi. Karachi is a place where mixed people are," Thomas said. "This is the real heart of Pakistan."

Channar came to Karachi at God's command, to serve as a Christian evangelist. "I heard in Karachi is our country's biggest city, [and] no one [is] reaching Sindh peoples [here]; so God gave me this vision: 'Go [to] Karachi. Leave your home, area, village.' So God sent me here. That's why I am in Karachi."

Hu and Bettie Addleton retired from the International Mission Board (IMB) in 1994 and now live in Macon, Ga. — but conversations they have, prayer requests they share, meals they serve and even the décor of their home give evidence that the peoples of Pakistan remain embedded on their hearts.

Reports about how the Lord continues the work through Pakistani believers like Channar and Thomas absolutely delight them. "It is so encouraging to think how far it's come from when we went there to now," Bettie Addleton said.

"It seems that the door is wide open like we never dreamed it to be open — the house churches, people meeting and praying, and, you know, having wonderful work that the Lord is doing."

The Addletons encourage Southern Baptists to continue

giving through the Cooperative Program and the Lottie Moon Christmas Offering for International Missions. "Continue to spread the Gospel among the Muslim people and the tribal people in the province of Sindh," Hu Addleton said.

"I thought with the suffering that the church in Pakistan is experiencing that it would die out, but the suffering has brought those Christians alive, spiritually, and we ought to continue to pray for them and to challenge people to go."

Thomas, who has received training through Southern Baptist giving and teaching, is grateful for the Addletons and other Southern Baptists who have come to Karachi in obedience to the Lord.

"It was all God's plan," Thomas said. "The way Pastor Hu and Bettie worked in my life, I will never forget."

Channar's heart overflows as well. Hu Addleton led Channar's father to the Lord in the 1960s. Years later, Addleton disciple Channar when Channar asked to be baptized. In 2010, Channar's 17-year-old son decided to follow Jesus, taking the legacy to a third generation.

"They brought [the] Gospel for our people," Channar said, "and we are thankful to God."

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Looking back

10 years ago

The North American Mission Board commissions 98 missionaries in a service at First Church, Daytona Beach, Fla.

20 years ago

Paul Blanchard accepts the call to become director of missions for the Winston Association in Louisville. Prior to accepting the call, Blanchard was pastor of the Eulaton First Church in Anniston, Ala.

50 years ago

An attendance goal of 32,500 is set for "M" Night meetings to be held throughout the state on Dec. 4. Kermit King, state Training Union Director, said that every one of the 77 Baptist associations in the state is expected to participate.



THE SECOND FRONT PAGE

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YOU CAN RESPOND RIGHT NOW!

Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)
2. I want forgiveness for my sins and freedom from eternal death. (I repent.)
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

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ETRA NHB: XRHPXQ-
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CLUE: H=I

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Luke Six: Thirty-five

BAPTIST SECURITY

Recently, I was sitting at a stoplight near Baptist Health Systems, Inc., in Jackson. I do not remember what else I had on my mind, but while I was waiting for the light to turn green I was just thinking about some of the things that I needed to be taking care of. When I looked up, there just to the right at the intersection, a car had pulled up. I read what was written across the side of the vehicle: "Baptist Security." It was a well done, stenciled, and attractive sign on the side of the car and on a number of other vehicles around the medical center area that provided security, but when I saw it my first, somewhat lighthearted thought was, "I wonder if that is a minister's car and he is advertising that Baptist folks have security."

Then my thoughts turned a little bit more serious as I recalled how many times as a young person growing up in a Baptist church I heard sermons, Sunday School lessons, and emphases being placed on the security we have as believers. Later I remember discussing this issue with people of faith and eventually discussing theological issues with people of different persuasions who did not believe in the security of the believer and challenged the Baptist position that we who are saved are forever secure in Jesus.

Now while I am fully aware of the fact that there is no security to be found in the Baptist church or simply by being a Baptist, I am also totally confident that there is absolute, undeniable, and unchangeable security in the Jesus who we proclaim and who so many of us have come to know as Lord and Master. In that sense, Baptist security is profound and possible. The fact is that there is no security anywhere in anything in our world except as provided by God through His Son, Jesus.

I remember a young family who came to our church years ago. I visited with the couple and the man explained to me that he came with his wife simply because she found meaning in com-



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

ing to church and being a part of a Bible study group. He on the other hand was not big into church and really did not have much time for, nor interest in, things about God. I asked him what he was interested in and what he wanted in life. I was blessed by his candor and amazed at his focus. He was a young businessman who was already doing well financially. He said, "There is really only one thing that I want in life and that is to make enough money to have security." I asked him how much money would that take and then I sat and listened to how he projected, calculated, and explained a general amount of money that he thought he would have to accumulate in order to have security.

Although he was young and had never given a thought to ever needing to deal with catastrophic health issues and was unable to calculate that there could possibly be disruptions in his family, or devastation from a storm, or financial collapse, he honestly had in his mind an image of security that would come from a pile of money. Only a month ago the entire world took notice of the passing of one of the richest men on the planet. He was relatively young and had amassed billions of dollars in wealth and yet, Steve Jobs, a creative genius, a wealthy businessman, and a passionate worker was not able to stop a disease from touching his life.

Security — where is it to be found? As much as I appreciate modern medical technology and artistry and as much as I appreciate Baptist Health Systems, the security on the side of that car had to do with caring about people coming to and from the medical center and other things going on around the medical center so that no one would be injured or taken advantage of, but the

medical community itself cannot provide security for any of us ultimately. Our bodies wear out and our immune systems get low. We are invaded by all of the unseen infections that fill our world and nobody can fight them off. So where do you look and what do you do? It is a wonderful thing to know that you are secure in Christ Jesus. The Bible clearly tells us that Jesus holds us and the Father holds Him. We are never to be plucked out of God's hands. We are secure. We can live, serve, rejoice, and celebrate life in the confidence that no one at any time nor any where can break through God's security system.

It is no wonder that Paul in a burst of exuberance and great joy could write and

say, "What can separate us from the love of God in Christ Jesus?" Just listen to him as he lists any and everything to tell us that the security is absolute and the violators are incapable of challenging God's security of His children. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:35-40).

So it is that Baptist security lives in those Baptists who are in Christ, secure forevermore. "Thanks be to God for His unspeakable gift."

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MS POSITIONS

THE MISSISSIPPI BAPTIST FOUNDATION IS SEEKING QUALIFIED APPLICANTS FOR THE POSITION OF DEVELOPMENT OFFICER. Please see the Foundation's website at www.msmbaptistfoundation.org for more details.

CENTRAL BAPTIST CHURCH IN BROOKHAVEN, MS IS SEEKING A PART-TIME MINISTER OF CHILDREN AND YOUTH. Resumes may be emailed to questions@cbcbrookhaven.org or mailed to P.O. Box 591, Brookhaven, MS 39602.

UNION HALL BAPTIST CHURCH, BROOKHAVEN, MS IS SEEKING A PART-TIME YOUTH DIRECTOR. Resumes may be mailed to the church at: 1242 Nola Road N. E., Brookhaven, MS 39601 Attention: Youth Director Search Committee.

PART-TIME MINISTER OF MUSIC Clarkdale community in Meridian, Mississippi. Send resumes to: New Hope Baptist Church 6573 Hwy 145 Meridian, MS 39301 or email to teresapote@bell-south.net

CENTER RIDGE BAPTIST CHURCH OF YAZOO COUNTY IS SEEKING A PART-TIME MUSIC DIRECTOR. For details call 662-571-8388 or 662-746-1528

MAIN STREET BAPTIST CHURCH, MENDENHALL, MS IS ACCEPTING RESUMES FOR A PASTOR. Please mail resumes to Main Street Baptist Church, 550 Main Street South, Mendenhall, MS 39114, Attention: Pastor Search Committee.

INTERSTATE BAPTIST CHURCH IN SHAW, MS IS SEEKING A FULL-TIME PASTOR. Send resumes to: John Choucolli, 947 Sandpit Road, Shaw, Ms. 38773 or email to: jchoucolli@cablone.net

SHADY GROVE BAPTIST CHURCH, LUCEDALE MS, SEEKING A PART-TIME MINISTER OF YOUTH. Email all resumes to james.robert.mote@us.army.mil

INTERSTATE BAPTIST CHURCH IN SHAW, MS, IS SEEKING A PART-TIME MINISTER OF MUSIC. Please send resumes to John Choucolli, 947 Sandpit Road, Shaw, Ms. 38773 or email to: jchoucolli@cablone.net

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THE MISSISSIPPI BAPTIST FOUNDATION

Winter 2011

Missions endowment continues legacy

LEGACY (lēg' ə-sē) *n.* — 1. Money or property bequeathed to someone by will. 2. Something handed down from an ancestor or predecessor, or from the past. 3. David and Lucille Grant

Have you ever thought about the term "legacy" or the definition and application of this term? Do you ever wonder what a legacy looks like or how a legacy is established or developed? Other questions that you have pondered may include: "When does a legacy begin?" or "How long does a legacy last?"

A summary definition of the term "legacy" provided by Wikipedia addresses most of these questions by stating: "A legacy or legacies is what someone or something is remembered for or what they have left behind that is remembered (and) revered..." [while having a daily and continual impact on people, society, and events well beyond the present day.]



Daniel Hall

Executive Director
Mississippi Baptist Foundation

Against the backdrop of these definitions and questions pertaining to the term "legacy," I'm reminded of two wise and familiar sayings. The first familiar saying, "A picture paints a thousand words," along with the second, "Don't tell me, show me!" underscore the

approach through which David and Lucille (Lukie) Grant defined the term "legacy" through faith in and faithfulness to Jesus Christ. While volumes of "a thousand words" could be offered, please receive this edition of *Foundation News* as a tiny portrait designed to reflect briefly on the life and legacy of two of God's choicest servants.

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Launching a Legacy: Plantersville, MS — The Plow and the Pulpit

David Ruff Grant was born on December 29, 1919 in Plantersville, MS to Jacob Abner and Elvira Augusta (Gussie) Ruff Grant. In

David's words, his parents were "two God-loving and devout people who gave their best to their children, church, and community." David noted further that his parents "never had many of the material things of this world but were a couple rich in love, morals, and good citizenship."

Because Jacob Abner Grant farmed on rented land, the Grant family moved several times in David's early life prior to the purchase of a 17-acre tract where David and his siblings lived during their formative years in a house that initially had only two rooms. Not only was this house too small for a family with four children (especially in the absence of indoor plumbing), but the house lacked sufficient heat and allowed inclement weather to enter through the cracks. Yet, despite the lack of creature comforts and the soon-to-arrive personal and economic hardships stemming from the Great Depression, David followed the leadership and example of his parents as they persevered with complete trust in God.

The Plantersville Baptist Church

and the many different people who had "a profound influence on me in the spiritual realm" were of utmost importance to David in his early years. During this time, two experiences occurred that were, for David, both life-changing and destiny-defining. The first was his acceptance of Jesus Christ as personal Saviour and Lord, while the other was receiving and accepting the call to preach.

In a very real sense, the launching of David R. Grant and his legacy of ministry occurred in a small farm located in the rural and unincorporated, Lee county community of Plantersville near Tupelo in northeast Mississippi.



Jack A. and Gussie Grant

Living a Legacy: At Home, Church, Community, and World

From his humble beginnings in Plantersville and throughout each day and year of his ministry as a pastor and preacher of the gospel, new pages and chapters of David Grant's legacy were being written and presented in living color for anyone and everyone to observe.

Many of those new chapters included preaching opportunities — whether guest speaker, Sunday pulpit supply, interim pastorates, or pastorates — at numerous churches for varying periods of service. Churches in and around Plantersville that had an influence on David included both the Plantersville Baptist and Methodist Church, the Unity Presbyterian Church, the Center Hill Baptist Church, and several African American congregations where some of David's dearest friends were members.

During his student days at Mississippi

College, David served as pastor of the Beech Grove Baptist Church in Jefferson County, preached at the North Carrollton Baptist Church in Carroll County, and later served three other churches simultaneously. According to David, these three churches — the Wayside Baptist Church in Scobey, MS, the Scobey Baptist Church, and the Tillatoba Baptist Church — "constituted a full-time student pastorate for me while I was in school at Mississippi College."

While still a college student and leading these three churches, David met and married Lucille Elizabeth Gardner from McComb, MS in 1944. From that point forward, David and Lucille lived a legacy together. Over the next several years, blessings named Sarah, Olivia, and David, Jr. were born into the Grant family. By David's own admission, "no one could love his family more than I love mine!" This legacy of love for family was observed by many and affirmed by a church member who declared to Dr. Grant without



Lucille and David

families that he served as pastor. In addition to the churches previously mentioned, David's pastorates included the Lick Branch Baptist Church and the Alpha Baptist Church in Indiana, the Burgin Baptist Church and Buena Vista Baptist Church in Kentucky, and Drew Baptist Church in the Mississippi Delta. Although David ministered to many congregations during his pastoral ministry, the Broadmoor Baptist Church in Jackson, MS was his longest tenured pastorate (1957-1984) and the largest congregation that he served.

Throughout his twenty-six year ministry at Broadmoor, David continued adding pages and chapters to his developing legacy as the church grew in terms of membership, baptisms, missions giving and going, facilities, staff, ministries, and influence locally and beyond. Whether ministering to the church and

reservation, "Let me tell you something. There are many people who can preach the gospel, but you have done the best job of raising your family of anyone I know."

David Grant's love for family extended beyond his own family into the church

community through recreation — such as John Bewley's annual Christmas basketball tournament that saw 130 teams playing over a two-week period, through worship and music — under the leadership of J.M. Wood and the twenty-one choirs and ensembles he orchestrated, through education and outreach — fostered by Bob McKee, through the numerous mission projects and trips — such as those in which a group of dedicated servants took seriously the admonition of James 1:22 and were recognized by their bright yellow caps which identified them as "Doers," or through a host of other major ministries — such as a vibrant Hispanic ministry, involvement with and support of ministry to a growing international population in Jackson, a first-class daycare and kindergarten ministry, establishment of a ministry focused on Senior Adults at Broadmoor, a deaf ministry, and a prison ministry at the Hinds County Detention Center, the Kingdom of God advanced through Broadmoor Baptist Church under David Grant's leadership.

In the foreword to Dr. Grant's autobiography, Bill Causey — friend and former Executive Director-Treasurer of the Mississippi Baptist Convention Board — stated "That he was a man of God is beyond doubt and anyone, preacher or layman, who would live a life pleasing to the Father couldn't find a better model of how to be the same."

Leaving a Legacy: The David & Lucille Grant Missions Endowment

David Grant loved and appreciated his church family at Broadmoor Baptist Church as pastor for nearly twenty-seven years. Reflecting on his last day as pastor of Broadmoor, when on December 31, 1984 he turned in the keys to his office, Dr. Grant felt that "he was walking away from a romance of 27 years."

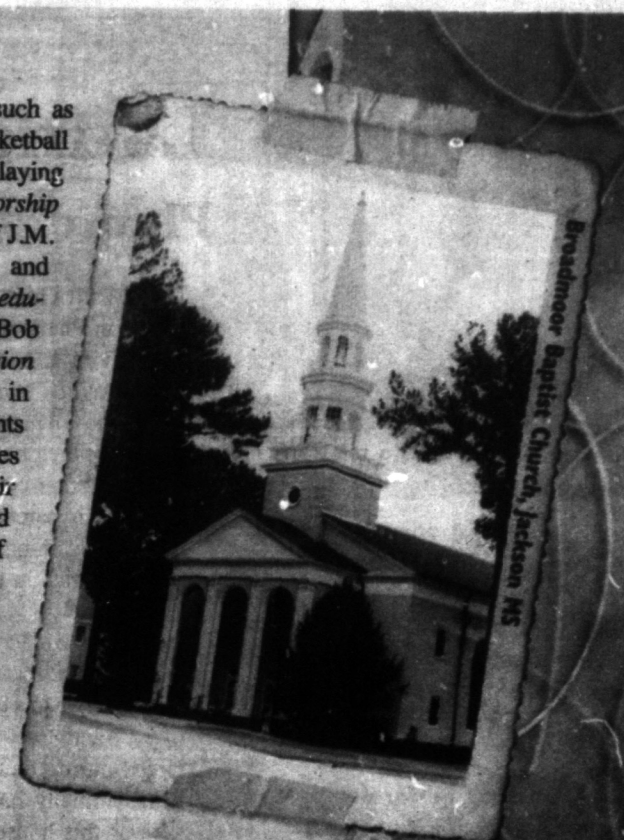
Although David Grant was called into "higher service" with his Heavenly Father over twenty years ago, the legacy of a life well-lived continues through his family and multitudes of others on whose own lives Dr. Grant had influence. In particular, his focus on missions, his desire to win souls, and his pastoral acumen are remembered as hallmarks of David's ministry. Claude Anthony — former staff member at Broadmoor and friend — held the view that "pastoral ministry was his strongest point. He was always visiting the hospital and visiting individuals who needed him, and if you were hurting, he was hurting." Concerning the latter years of Dr. Grant's life, Ruby Whittington Crowder

stated, "One of the things that impressed me most was that he was still trying to win lost souls for Jesus Christ. What a legacy!"

In response to and appreciation for David and Lucille Grant and their emphasis on missions, a small group of Broadmoor ladies began promoting the idea that a mission endowment would be both a fitting tribute for the Grants and a significant and lasting avenue for honoring their legacy. The idea took hold and a celebration banquet was held at Broadmoor on March 31, 2011 as both a formal announcement of "The David & Lucille Grant Missions Endowment" and as an expression of appreciation for David, Lucille and their family for modeling Kingdom leadership at Broadmoor and throughout the world.

Through his comments at this banquet, Rob Futral — pastor at Broadmoor — summarized Dr. and

Continues on next page



Broadmoor Baptist Church, Jackson MS



David in Plantersville



Plantersville Baptist Church



David and Lucille Grant



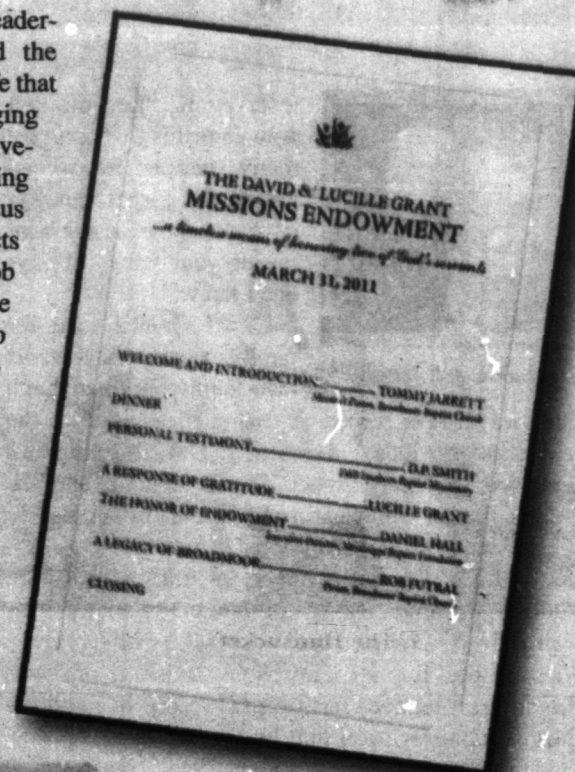
Lukie and family at the missions endowment banquet in March.

Roman Road to salvation. Rob stated, "That little girl is now a beautiful, godly woman who is my wife! I am thankful for (Dr. Grant's) legacy of leading others to Christ."

Established through the Mississippi Baptist Foundation as "a timeless means of honoring two of God's servants," the purpose of this endowment is to provide perpetual financial resources for global missions through the International Mission Board of the Southern Baptist Convention. Specifically, the endowment's proceeds will be directed to the Lottie Moon Christmas Offering for International Missions.

Jim Futral — former pastor at Broadmoor and current Executive Director-Treasurer of the Mississippi Baptist Convention Board — described David Grant as a man who "with grace and bulldog determination nudged all of us to new levels of service to Christ... (a servant who) first, last, and foremost was a preacher of the gospel who loved souls into the kingdom of heaven."

Mrs. Grant's legacy as a legacy of leadership. Specifically, Rob highlighted the Grants' leadership in the exemplary life that they lived, their leadership in encouraging churches to emphasize mission involvement, and their leadership in bringing others to a saving relationship with Jesus Christ. Recognizing all of these aspects of Dr. Grant's legacy as significant, Rob shared that the focus on presenting the Gospel was the most meaningful to him personally. He elaborated by sharing how a certain seven-year old girl made a public decision to trust Jesus Christ following a Sunday sermon in which Dr. Grant presented the



A Personal Note:

My wife and I came to Broadmoor Baptist Church in 1985 shortly before Jim Futral began his ministry following Dr. Grant's retirement in 1984. Even though I was not a member at Broadmoor Baptist Church during Dr. Grant's pastorate, I cherish my brief relationship with him as both special and unique. Following several years managing money for Deposit Guaranty National Bank in Jackson, I began sensing that the Lord had further plans for me. Those plans included academic and ministerial training through the Mississippi extension center of New Orleans Baptist Theological Seminary.

Some time after sharing God's movement in my life with my Broadmoor family and beginning

seminary, I was privileged to preach my first sermon on Sunday evening, April 7, 1991 at Broadmoor Baptist Church. I remember Dr. Grant coming up to me after the worship service to offer his encouragement to a young preacher. Lukie shared with me many years after that experience that Dr. Grant did not feel well on that particular Sunday evening. Even still, he felt compelled to go to church as he told his wife, "I have to go because Daniel is preaching."

While I did not do exegetical justice to the biblical text on my maiden voyage, the title of that message - "Preparation for Celebration" - might be significant as a summary of Dr. Grant's life and ministry inasmuch as he moved to a heavenly address just a few days later on April 11, 1991.

He had made the necessary preparation and his anticipated eternal celebration with his Lord had become a reality. On more than one occasion I have reflected on the fact that the last sermon that Dr. Grant heard at Broadmoor Baptist Church was the first one that I preached! I jokingly suggested to Lukie that the poor quality of that message may have played a role in ushering Dr. Grant to the mansion promised and prepared for him in Glory.

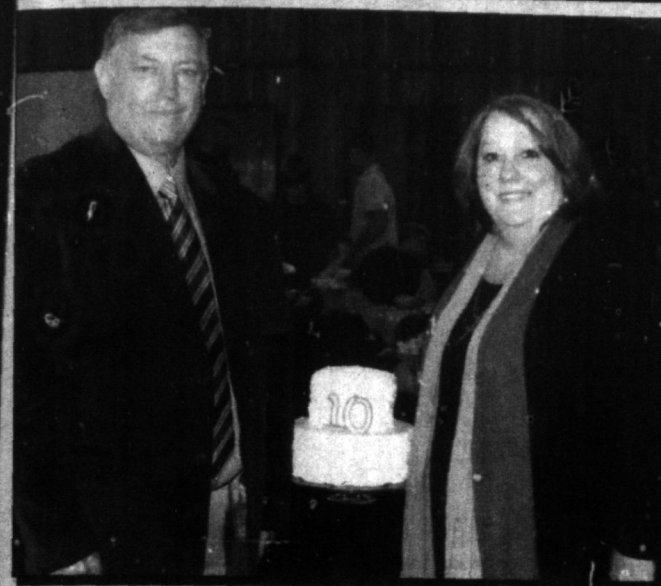
Under the leadership of our Lord, the legacy of David R. Grant was launched in rural, northeast Mississippi and lived alongside Lukie and their children in a manner worthy of emulation. Now, Lukie — along with the entire Grant family, the Broadmoor family, and countless

other friends are commemorating this life and legacy through the "David & Lucille Grant Missions Endowment" established through the Mississippi Baptist Foundation. This legacy of love will generate financial blessings on a perpetual basis around the globe through the Lottie Moon Christmas Offering for International Missions until our Lord returns. To God Be the Glory!

—DCH

Sources cited: *To God Be the Glory* (David Grant autobiography, 1993); *Broadmoor Baptist Church: The First 50 Years* (2006)

JUST FOR THE RECORD



1. The Hunsuckers

1. Elmo Church, Roxie, recently celebrated James Hunsucker's tenth year as pastor. Shown are the Hunsuckers.

2. The GAs of Calvary Church, Bogue Chitto, held a Mother/Daughter night out. They worked on steps for their bracelets and badges. The night included a talent show, hayride, work time and a bonfire. Shirley Allen, Karen Fahner, and Pam Wallace are GA leaders; Hal Hatten, pastor. Shown are the GAs, mothers, and leaders.



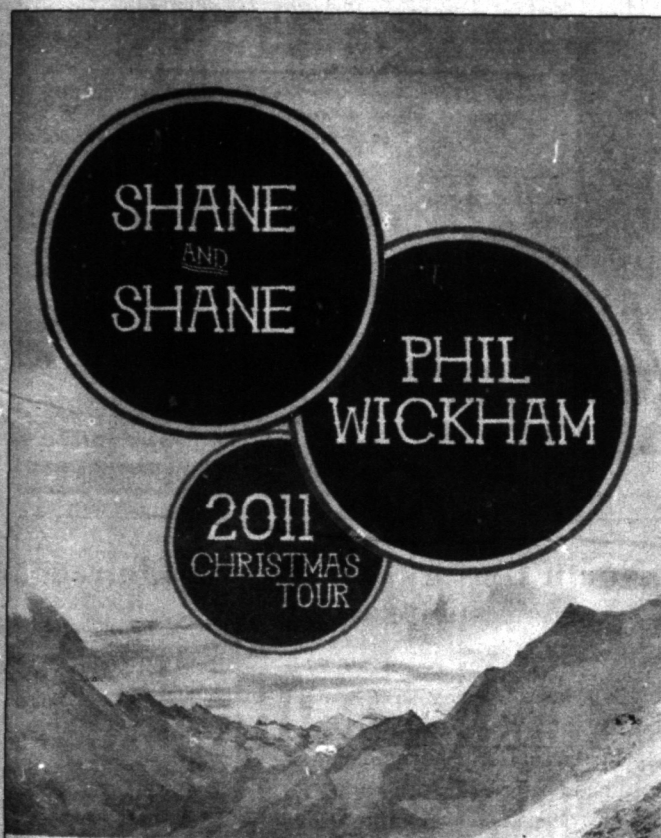
2. Calvary Church, Bogue Chitto

3. Sylwarena Church, Wesson, ordained Freddie Maurice Phillips, left, and Thomas Lee Lowery, right, as deacons Sept. 20.



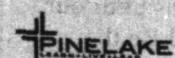
3. Sylwarena Church, Wesson

4. Calvary Chapel, Parchman, recently licensed its youth pastor, DeAron Washington, to the gospel ministry. He is a senior at Delta State and vice-president of the BSU.



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COLLEGE NEWS

1. Gov. Haley Barbour and Lt. Gov. Phil Bryant gave Lt. Col. Steve McCraney, director of the Mississippi College Department of Public Safety, a first responder award for his

dedicated service after the Apr. 27 tornado which struck Smithville. McCraney and his National Guard team were instrumental in assisting local responders in search and rescue missions.

2. Janet Williams, RN, PhD, dean of the Joseph and Nancy Fails School of Nursing at William Carey University, was recently awarded a 2011 Woman of Achievement Award in the education category by the Lighthouse Business and Professional Women (BPW) organization. Lighthouse BPW represents successful women in every sector of the Mississippi Gulf Coast's business community, and to be eligible for this award, a candidate must have at least 10 years of work experience in her career field. Williams has served in the WCU nursing school for over 20 years as a teacher and administrator, and most recently as Acting Dean.



2. Williams

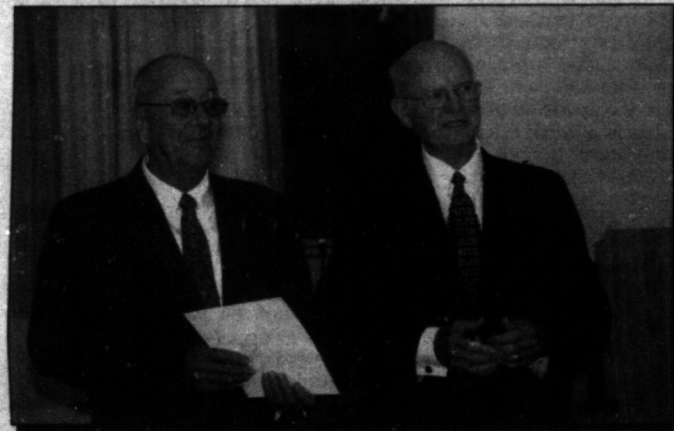
3. The Blue Mountain College Chorale will

present a Festival of Lessons and Carols Dec. 1, 8 p.m., at Lowery Memorial Church adjacent to the BMC campus. The story of the birth of Christ will be told with nine scripture readings by members of the BMC administration, faculty, staff, and student body along with choral works presented by the BMC Chorale, soloists, small groups and music faculty.

JUST FOR THE RECORD



3. The Sanders



4. Hathorn ordination



5. Freeman ordination



6a. Indianola CWJC graduates

1. First Church, Morton, will present The Best Christmas Pageant Ever Dec. 4, 6 p.m., followed by a finger food fellowship.
2. First Church, Terry, recently exceeded its goal of \$2,500 for the Margaret Lackey Offering for State Missions by giving a final total of \$3,115.
3. Liberty Church, Noxapater, recently honored Wayne Sanders and his wife Jo with a reception celebrating 50 years of ministry. He was licensed in September of 1961 and ordained in 1964. He pastored churches in Texas, Tennessee, Indiana, and Arkansas as well as Bethany, French Camp, Longview, Cumberland, Noxapater, Mt. Nelson, Shuqualak, Vernon, Ramah, Crystal Ridge, and Singleton in Mississippi. Shown are the Sanders.
4. Victory Church, Jefferson Davis County, ordained Earl Hathorn as deacon Oct. 30. Shown is Hathorn and pastor Tommy Arinder.
5. Enterprise Church, Liberty, ordained Jennings Freeman as deacon recently. He and his wife Dana are shown with their children following the ordination ceremony. Ernest Whittington, pastor.
6. The Mid-Delta Association Christian Women's Job Corps of Indianola and Cleveland held a joint graduation service Nov. 10 at Shaw Church, Shaw. Six ladies graduated from the Indianola site and two from the Cleveland site. Sandra Moore is the site coordinator for the Indianola site and Sherry Williamson is the site coordinator for the Cleveland site. Shown, photo 6a, are Indianola graduates Joyce Patton and Latasha Currie, front row; and Linda Marshall, Naima Ross, and Monica McCraney, back row. The Cleveland group, photo 6b, is Kelly Bullock, Mary Bland, Angela Smith, and Lindsey Livingston.



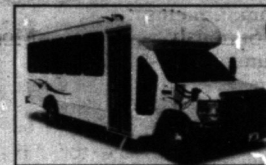
6b. Cleveland CWJC graduates

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BIBLE STUDIES FOR LIFE Recognize God's Gift John 1:1-4, 10-18

By Burn Page

As we anticipate the arrival of Christmas, let us remember that the greatest gift God gave to us was the gift of his Son, Jesus Christ. It's unfortunate that so many people do not recognize God's gift and the value of that gift. I am reminded of a time in the mid 1980s when I served as pastor of Madden Baptist church in Leake County. One Christmas I was contemplating buying an Indian basket (hand-made by the Choctaw Indians) for a family member. I found what I thought would be the perfect gift — a basket woven in a basket. It would easily hold a whole loaf of bread. Then I checked the price — \$200! I immediately knew two things: (1) It was out of my price range

and (2) the person for whom I was getting it would never recognize the value of the gift. To help us recognize God's gift to us, John wrote to underscore the identity of Christ. In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). With Genesis 1:1 in the background, this verse relates not to the act of creation but to what existed when creation came into being, namely the Word, who was with God and was God. The Greek phrase "pros ton theon" could be translated "with God," "in the presence of God" (Mk. 6:3), "in the fellowship of God" (1 Jn 1:2-3), or "in union with God." The divine nature of the Word (logos) is seen in his activity (1) in creation [1-5], (2) in revelation [5, 9-12,



Page

a biblical paradox: The Word who was God and yet in fellowship with God. Again, John is emphatic, "In him was life, and the life was the light of men." As light and life were present in creation, they came to man in a new creation. In the Bible light is used as an emblem for God; darkness is commonly used to denote death, ignorance, sin, and separation from God. John described Nicodemus as a man who came to Jesus at night (spiritual darkness) and after Judas received the piece of bread, he went out — and it was night (13:30). The authentic Light is affirmed to be

18] and (3) in redemption [12-14, 16-17]. The text does not say that God was the Word but that "the Word was God." John was emphatic, "This one" was in beginning with God and "this one" was with God. He was with God before all times and did not come into being with God. This is

the Word who illumines the existence of every man (positively and negatively) for salvation and judgment (Beasley-Murray). Isaiah described the coming of salvation as the people living in darkness seeing a great light (Isa. 9:2; cf. Mt. 4:16).

He was in the world and though the world was made through him, the world did not recognize him (v. 10). The world (cosmos) is the world of men or human society which is now disobedient to God and under the rule of Satan. Mankind did not recognize its maker — not because God's nature was hidden but because of human ignorance and blindness caused by sin (12:37).

But to those who did receive him — who believed in his name (recognized God's gift) he gave the right (authority) to become children of God. To "become children of God" implies the concept of adoption, which in verse 13 gives way to that of regeneration. This is a work wholly of God's operation (as was the virgin birth). As John stated in verse 13,

it is not the work or result of natural decent (the blood of parents) or sexual desire (the will of the flesh) nor of human initiative (the husbands will).

So in describing the new birth of believers, the evangelist employed language suggestive of the virgin birth. The miracle of regeneration is thus patterned on and determined by the miracle of the Incarnation (Hoskyns). It is a gift of grace and we have all received "grace upon grace" (v. 16). God's grace comes to Christians as waves continue to come to the shore. Christmas is about God's gift of grace and the Christian life is the constant reception of one evidence of God's grace replacing another. May our response to the Christ of Christmas change, as Isaiah's response to God did, from "woe is me" to "send me" to tell others of God's amazing gift of grace.

Page is chair of the Department of Christian Studies and Philosophy at Mississippi College and a member of First Church, Clinton.

EXPLORE THE BIBLE Stay Tuned to Your Commitments

Numbers 6: 1-15

By Melleen Moore

Are we committed? In a world where we are physically fit, reaching a career goal, acquiring wealth, obeying God, or growing spiritually? We may even be committed to each of these at varying levels. Just how committed were the people of Israel, only in their second year of existence? Yes, they sinned; yes, God punished, and yes, they recommitted to try again.

The Book of Numbers is the story of Israel as it prepares to enter the Promised Land.

Moses addressed the young nation at Mt Sinai, having received the Law, becoming organized with the Tabernacle in the center of the camp and having counted the men in preparation for battle.

Take Your
Commitments
Seriously
Numbers 6: 1-8

Focusing on the word "instruct" (HCSB) or "spoke" (NKJV) in verse one, Moses has been given a message for the Israelites. It is one of being "set apart" exclusively to serve the Lord. Moses had been teaching holiness and purity which is the foundation for a life of dedication to God. Now, Moses spoke of a special vow, a Nazirite vow that could be taken by either man or woman being separated unto the Lord. A vow in Old Testament time was a serious commitment or promise. Although verbal, it was as binding as a written and signed agreement. The word "vow" is similar to the word "wonder" in that it is "out of the ordinary." There are three specific obligations in the Nazirite vow —



Moore

drink no wine, grape juice, or fermented drink and eat no fresh grapes or raisins; abstain from cutting your hair or shaving; and withdraw from being near or touching the dead, including family. Completing the vow called for total dedication to the Lord, and served to train future leaders. The scripture tells us that Samson was a Nazirite as his parents were told of it before his birth (Judges 13:7). Nelson's New Illustrated Bible Dictionary (page 884) states that Samuel was probably a Nazirite as his mother vowed his hair would not be cut (1 Samuel 1:11). John the Baptist is also suggested to be a Nazirite in that he refused to drink wine (Matthew 11:18-19). How seriously do we take our commitment to God?

Rededicate Yourself When
Needed
Numbers 6:9-12

God is merciful and desires believers to be faithful. Just as He provided the sacrifice of Jesus on the cross for salvation, His plan

provides a way for forgiveness and new commitment. Our scripture (6:9) gives an example if someone dying suddenly near a Nazirite; it would defile him making it necessary for cleansing. The head would be shaved on the seventh day and two turtledoves or pigeons would be offered by the priest as a sacrifice on the eighth day—one for a sin offering and one a burnt offering. Through the offerings for atonement, the head is consecrated anew. With the rededication of time to the Lord and the bringing of a male lamb one year old for a trespass offering, the Nazirite is cleansed, receiving forgiveness and rededication of the vow. Genuine rededication allows the opportunity to evaluate our personal commitment to the Lord.

Honor God from Start
to Finish
Numbers 6:13-15

Honoring God is the joy of all believers as it was for the Nazirite fulfilling the law and celebrating completion of the vow. The law guided the Nazirite through the consecrated time of commitment including an appearance at the entrance to the tabernacle with

the appropriate offerings. The individual offerings had significant meanings and provided a time of fellowship for the priest, worshiper and the family members in thanks to God. The three unblemished animal offerings were accompanied by offerings of grain, drink, unleavened bread and unleavened wafers mixed with oil. The male lamb less than a year old was a burnt offering with the ewe lamb less than a year old as a sin offering and the ram as a peace offering. The sacrifices served to acknowledge the covenant relationship with the Lord. To signify completion of the vow, the Nazirite's head would be shaved at the entrance to the tabernacle and the hair would be placed on the fire. Being faithful, keeping commitments to pray, give and serve honor our Lord and God.

Making a commitment is easy; however, staying true to it is a bit more challenging. Often circumstances affect the keeping of a commitment but it deserves our devotion from start to finish.

Moore is a member of Macedonia Church, Petal.

Guidelines for submitting news and photographs

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

News may be submitted electronically to the address below, and must be contained in the message segment of an e-mail form. Due to increasing virus threats, no text attachments will be accepted. Photograph attachments are permissible.

Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

Photographs may be color or black and white. Instant photos and digital printouts are not reproducible. Digital photos may be used if

submitted as a JPEG file via either (a) e-mail, (b) three-and-a-half inch floppy disk, or (c) CD. Photos must be clear, sharp, and well-lighted. Cell phone photographs and other low resolution items are generally not publishable. Photographs can not be returned. Please do not attach photos with tape or staples.

All news items are subject to editing, and all photographs are subject to cropping. Photographs must depict people. No landscape, building, or object-only photographs will be printed. News items and/or photographs can be published one time only. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis. Submit news and photographs to The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. FAX: (601) 292-3330. E-mail: baptistrecord@mbcb.org.

First person: missionaries help put together shattered lives

SOUTH AFRICA (BP) — The odors of liquor, smoke, and sweat permeate the air. One small bulb lights the alleyway. Traffic is light on the main road, but this side street keeps busy.

"Mister!" yells a young woman to a car driving past. "You're the daddy. I'm your little girl, and I got what you want right here!" Another woman hides in the shadows, quietly crying. The pimps' laughter rises as they share jokes while smoking and playing cards.

Two young women share a bottle of alcohol to give them courage to approach the cars driving through the side street. A client parks in the shade, waiting for a woman to join him in the backseat. Another client follows a woman into her pimp's apartment. Thirty minutes later the man leaves.

One after another the clients pick up the women, but somehow there is an endless supply. As one woman leaves, another arrives. Two young women stand in the shadows, hesitant and afraid. Suddenly a pimp approaches and provides them with more drugs. The women begin to sell themselves again.

I was convinced I could never end up in a situation like these women — hooked on drugs and alcohol, forced into prostitution, and sold from one man to another. I could never be a slave. I could never be trafficked.

One afternoon with a pimp in the park changed my perspective. I knew who he was and what he did. He knew nothing about me.

Diallo (not his real name) was adept at slyly pulling information about my life and passions. I'm not hesitant in sharing my faith, and soon Diallo learned I'm a Christian. Moments later, he



Lisha was trafficked as a young teenager and has spent nearly 20 years trapped in forced prostitution in South Africa. Just a few days after this photo was taken, Lisha was almost beaten to death by her pimp for trying to escape to a drug rehabilitation center. (IMB photo)

invited me to attend church with him.

The scenario is all too common. A strong, handsome young man meets a single woman. He is lively and charming. Best of all, he says he's a Christian. New to the area and looking for friends, it would be easy for a woman to fall into his grasp.

The innocence of the moment can soon turn into a nightmare. Just one pre-arranged meeting is all he needs. There's an unopened drink that's already been drugged, a friend or two lying in wait or a short walk down a deserted street. He takes you, arranges for men to rape you, forces you to take drugs, and then, once you are under his control, he sells you to someone in another city or country.

Through a fellow Christian in the area who has a ministry to these women, I've learned that approximately 90% of the women working the streets of South Africa's urban centers are trafficked — deceived, taken against their will, sold, and transported into slavery.

One of these young women, Lisha (not her real name), invited me inside her small, bare apartment no bigger than a dorm room. The only "furniture" was a blow-up mattress. The dirty kitchenette was dimly lit, and dust gathered along the floor.

A moment passed before I realized Lisha and I were not alone. Kaniz (not her real name) was curled into a ball in the corner of the room, weeping silently. Her pimp had recently purchased her in another South African city. Lisha immediately

became Kaniz's protector, taking her beatings and making sure that only "good" clients picked her up.

Kaniz had just learned she was going to be sold again and separated from Lisha, her only friend.

Lisha and Kaniz desperately want to escape this life of forced prostitution. So why don't they leave it all behind?

Their lives are not their own. "[The pimps] just tell you in your face, straight, 'There's your house, here's your wake-up [time], go to the streets next, and you can't say nothing,'" said Lisha. "You are far from your [home]. You must go, no matter what, whether you like it or not. It's by force...and if you don't want to go, they beat you well and you still have to go out after they beat you."

Alcohol and drugs become the only "relief" in their lives. "Heroin is a very complicated drug," said Kaniz. "You must smoke it so it doesn't give you time to think about anything important in your life."

The night after visiting Kaniz and Lisha, I found myself standing in an alley with 13 other women. It was after 10 p.m., and most of them had already been working for more than 12 hours. As always, the pimps were within view. I leaned against the fence, absorbing the sights and sounds of the "business."

Periodically the women stepped away from the curb to join me at the fence for companionship and conversation. "It's my birthday," said Najia (not her real name). "You're the first person I've told."

Little did I know that a few weeks later my Christian friend and I would be helping Najia escape from her pimp to join a drug rehabilitation program. I broke into tears the

day I found out that Najia's pimp, whom she called her boyfriend, convinced her to return to him after six weeks of successful rehab.

Her need for love made her vulnerable to the very man who bought her, abused her, and forced her to sell her body to others. Many of these girls have never received genuine love. They desperately need to know the love of Jesus.

Editor's note: Southern Baptists' gifts to the Lottie Moon Christmas Offering for International Missions and the Cooperative Program help Southern Baptist missionaries around the world share the Gospel. Give to the offering through your local Southern Baptist church or online at imb.org/offering, where there are resources for church leaders to promote the offering. Download related videos at imb.org/lentirechurchvideo.

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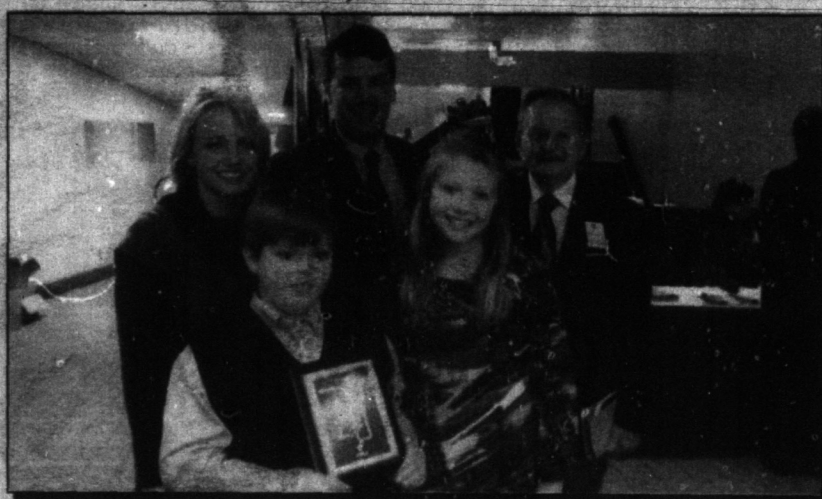
BIVO/SMALL CHURCH NEWS

JACKSON, Ms. (Special) — Andy Fullington (back row, center), pastor of Shiloh Church, Sontag, was recognized as the Exemplary Bivocational Pastor of the Year during the 176th annual session of the Mississippi Baptist Convention, held in early November at First Church, Jackson.

"I am glad to share this honor with the 850 double duty men who serve effectively in their churches and in this support career," Fullington said.

Shiloh Church has been ministering to the community since 1845. Missions are at the heart of Shiloh Church, which has maintained Cooperative Program (CP) giving at 27.5%. RAs, Gas, and Acteens average 80% attendance.

Joining Fullington when he received the award were (back row, from left) wife Donna, Dale Holloway, bivocational specialist in the Pastor/Leadership Development Department of the Mississippi Baptist Convention Board, (front row, from left) son Wyatt, and daughter Jenna.



The Fullingtons with Dale Holloway